CHRISTIAN STATESMAN

Vol. LXV PITTSBURGH, PA., NOVEMBER, 1931 No. 10

IN SOCIAL ROOM OF MONTGOMERY HALL

Corrupting Public Morality

> **"It is impossible but that offenses will come, but woe unto him through whom they come! It were better for him that a millstone were hanged about his neck, and he should be cast into the sea, than that he should cause one of these little ones to stumble." Lk. 17:1-2.**

CONTRIBUTIONS to the delinquency of a minor, procuring agents, bootleggers, dope peddlers, Fagins, and racketeers, are roundly denounced today by almost every organ for the expression of public opinion. Little, however, is heard about the corruptors of public morals. Perhaps this is because so few recognize the existence of a morality entirely distinct from the morality of the individual. Yet public morality is as much a reality as that of the individual. Private or individual morality is the conformity of an individual to the laws of nature, of society and of God. Public morality is the conformity of nations in their constitutions and laws to the laws of nature, international law, and the law of God. When any person corrupts this public morality in order to have a free hand to exploit the child life of a nation he places himself directly under the woe pronounced by the Savior for offenses. Whether this be his motive or not, the corruptor of public morals is on the exact level of ethical degradation with the one who corrupts private morals.

Common thinking, guided more or less by the teachings of Jesus, is quite ready to hang the millstone of penalty about the necks of those who make it their business to corrupt private morality. Few seem able naturally to apply this same law to nations and national law. Yet it should be so applied.

National progress is achieved by the struggle of idealists to bring the public morality up to the standard of the laws of Christ. This progress is and has always been hindered by three forces; ignorance of the scope and application of those laws, the reluctance of tolerant minds to impose their own moral ideals upon others by law, and organized attempts to break down the laws which establish the moral standards of Christ. These last are the real corruptors of public morals.

Chief among these are the venial officers of the law who take protection money from those who violate the laws which establish these moral standards. Little less contemptible are those who, whether individually or through organizations, seek to break down or repeal moral legislation because it restrains them in any vicious indulgence or predatory practice. The forces arrayed against the Sunday Rest Day laws, prohibition, censorship and gambling laws are all in this vicious class.

Ridding society of these corruptors of public morality is a task neither easy nor pleasant, but if American democracy is to be saved from falling into the ditch of some sort of autocracy it must be done. If the state can have no morality except as it embodies its power in the will and conscience of an individual, Christian citizens will sooner or later come to the point of choosing a God-fearing dictator rather than trust their lives and property to venal demagogues. That dilemma need never confront us. The wise and Christian course is to recognize the suzerainty of Jesus Christ, the supremacy of His laws, the necessity of maintaining a public morality in laws which conform to His teachings and the steady pressure of reprobation upon all who seek to prevent, nullify, undermine, break down or climb over such moral enactments. To save American institutions we must hang the millstone of public reprobation about the necks of all corruptors of public morality.

A Million Dimes from a Million People for Prohibition

A UNIQUE campaign is under way to collect $100,000 in dimes from 1,000,000 people, to provide the National Prohibition Board of Strategy with funds to meet the attack of the Wets in Congress and to start the fight for dry planks in the 1932 platforms and for dry candidates in all parties.

The funds back of the campaign to destroy prohibition are being supplied largely by a few millionaires. Recently three wet millionaires gave $100,000 to the leading organization fighting prohibition. A Congressional inquiry revealed that these wet millionaires are giving their money to legalize liquor in the expectation that the taxes raised therefrom would result in lowering their income and corporation taxes.

The Drys propose to meet these large contributions of selfish millionaires by a multitude of small contributions from common folk whose only purpose in fighting the return of liquor is the welfare of their fellowmen.

This is the plan:

A million dimes will be COLLECTED IN ONE DAY. A million coin-cards, with self-addressed envelopes, will be distributed throughout the country. Friends of prohibition will insert the dimes in the coin-cards, the cards will be sealed and enclosed in the envelopes, which will then be mailed first-class postage to headquarters of the National Prohibition Board of Strategy in Washington.

The national mailing date will be Monday, November 30, 1931.

The coin-cards and envelopes will be furnished free by the Board of Strategy. But they will NOT be distributed to individuals from national headquarters.

Instead, the coin-cards and envelopes will be sent, in bulk lots, to Churches, Sunday schools, Bible classes, temperance groups, Missionary and Young People's societies, and other groups favoring prohibition, and to special representatives in towns and cities, for distribution to individuals.

Where special representatives are named their duties will be to get the coin-cards to everyone in their communities who want to share in this popular indorsement of prohibition.

Coin-cards and envelopes will be shipped in bulk in ample time, but distribution to groups or individuals will be made only a few days before the national mailing date, November 30.

The coin-cards will bear instructions for mailing upon that date to assure uniformity in the plan to raise a million dimes in one day.

The individual donor will mail the coin-card after inserting his dime. He or she may, or may not, sign name and address as preferred. But NO RECEIPTS can be sent from national headquarters. This would add such a volume of clerical and other expense as to defeat the plan by excessive operating cost.

The safety of the dimes will be reasonably assured by supplying durable envelopes and by sending them first-class postage. The individual donor will affix a two-cent stamp to the envelope.

A million dimes reaching Washington from backers of prohibition will be impressive proof of popular feeling. It will also provide funds with which the National Prohibition Board of Strategy can go forward in its vitally important work.

If the collection of dimes runs far above a million, so much the better! Dry dimes will beat wet dollars!

The smallness of such individual donation will not burden anyone, nor will the campaign conflict with any other effort for raising funds to aid prohibition and temperance work, or campaigns for other social or relief purposes.

The decentralized method of distributing the coin-cards reduces the cost of collection to a minimum. In million lots the coin-cards and envelopes will cost only a fraction of a cent each.

The Drys are facing a crisis in the presidential election of 1932. They are girding for action to hold the ground already won, preparatory to a sweeping defeat of nullificationists, modificationists, or repealists.

There also is a terrific attack to meet in Congress. The Wets know that Congress must be captured before any real move toward modification or repeal can be made.

The financing of this Dry defense by a popular fund such as is outlined here will go far toward safeguarding the Eighteenth Amendment and through it the American home.

Here is a campaign in which everyone who believes in prohibition can help. Who can't spare a dime for this cause? We appeal to every reader of The Christian Statesman to help make this campaign a glorious success. Send to Edwin C. Dinwiddie, Executive Secretary, to the Headquarters, 1138-1140 National Press Building, Washington, D. C., for a supply of coin-cards and envelopes for your Temperance Group, Church, Sabbath School, or for further information.

Let's send torrents of dimes pouring into Washington on November 30th.

The Board of Strategy is composed of fifty representatives chosen by the National Conference of Organizations Supporting the Eighteenth Amendment, as follows:

Executive Committee: Chairman, Ernest H. Cherrington, LL.D.; Executive Secretary, Edwin C. Dinwiddie, D.D.; Honorary Chairmen, Hon. Robert L. Owen, Hon. Arthur Capper; Vice Chairmen, Hon. Grant M. Hudson, Mrs. Jesse W. Nicholson, Col. P. H. Callahan, Mrs. Ella A. Boole; Recording Secretary, Miss Izora Scott and the following: Dr. F. Scott McBride, Dr. Clarence True Wilson, Dr. Arthur J. Barton, Bishop James Cannon, Jr., Dr. A. C. Miller, Hon. Geo. H. Wilson.

Other members: Willis J. Abbot, Mrs. Mary Harris Armor, Hon. William S. Bennet, Dr. Arthur H. Briggs, Miss Norma C. Brown, Mrs. Nellie G. Burger, Dr. William S. Chase, Dr. J. W. Claudy, Prest. W. G. Clippinger, Dr. D. Leigh Colvin, Dr. J. A. Crain, Dr. Eugene L. Crawford, Dr. Charles W. Daniel, Dr. Ira Landrith, Hon. Thomas B. Love, Dr. Renwick H. Martin, Mrs. Catherine W. McCulloch, Bishop W. F. McDowell, Hon. Don C. McMullen, Prest. J. K. Montgomery, Bishop John M. Moore, Dr. S. E. Nicholson, Bishop Thomas Nicholson, Dr. Daniel A. Poling, Col. Raymond Robins, Mrs. Ida B. Wise Smith, Hon. Oliver W. Stewart, Louis J. Taber, Mrs. Elizabeth Tilton, Dr. Homer W. Tope, Dr. J. Foster Wilcox, Mrs. Marvin Williams, Hon. Wayne C. Williams.

What Is The Use?

Considerable surprise among the better classes of the people and some consternation among uninformed drys was caused by the American Legion's vote for a Referendum Petition, at their recent Detroit Convention. The one-sided vote of 1,008 to 394 looks suspicious when placed along side of the chief arguments of the wets, which were boos and hisses for those opposing the petition, which were punctuated by the enlightening, although rather moronic chant "We want beer."

The New York Times said editorially, "This was actuated by partisan and personal motives. The strings in the convention were being pulled by men who are politicians more than legionaires." All informed people know that the 394 votes are far more representative of the men of the American Expeditionary Force than the majority.

A glance at the voting blocks as reported in the New York Times suggests another side to this matter; that it was a packed convention. There were 21 foreign votes cast with this majority, 7 French, 6 Canadian, 1 Cuban, 6 Philippinos, 7 from Italy. The Mexican delegates had the good sense and good taste to refrain from voting. One wonders how much of that $100,000,000 slush fund raised by the treaty-bound, wine-growing nations of Europe went into the packing of this convention. Also how much of the $475,000 of the 1931 fund of the Association Against the Prohibition Amendment was spent on the majority vote. The people have not forgotten the way the wets used to buy conventions and legislatures and they know that the leopard has not changed his spots.

The new Commander, Henry L. Stevens of North Carolina, denies that the vote means that the legion is wet. He declares that it only means that they want to give the people a chance to vote on this question. It is to be hoped that he is right. We believe that he is. But he cannot deny that the bunch who represented it in this convention sang the droning drivel of the wets and played the game of the wets and for the wets. But all of this aside. Grant that Mr. Stephens is correct. What does that mean? Simply that the legion was represented by a decidedly unintelligent and unpatriotic bunch.

We raise two questions on the assumption of Mr. Stephen's correctness. First, Why waste the money such a policy would squander? and Second, What is the use of it?

The elections involved in this referendum would cost the country not less than $50,000,000. Why waste that amount of money at this juncture of affairs, when the taxpayers are already decidedly restless at the growing cost of government? If it would finally settle the question that might be a negligible amount. But who believes that it would? That brings us to the second question, What is the use?

If the drys won as they certainly would, for they would only have to carry the conventions of 13 states to defeat any repeal or modification of the amendment, nothing would have been added to the decision of 1928.

If the wets should win, which few who know the United States believe even remotely possible, the question would not have been settled. This is a moral question, a matter of conscience to the 55,000,000 of the Protestant element of the United States. Do these infants crying for beer imagine that the puritan conscience that is still alive would lie down defeated by a combination of the European element of the population and the treaty-bound wine-growing nations of Europe. Aided by the dry elements of the Jews, Roman Catholics and non-church people, and there is a considerable dry element among all of these, they would fight on until it was again re-written in the Constitution, if it took 50 years. Until that was accomplished the liquor question would figure largely in every election from town constable to the presidency. It is as the New York Times says," an irrepressible issue." There is but one way that it ever will be settled and that is for the wets to give up the fight and accept prohibition as the settled policy of the United States. The Protestant churches conceivably might give it up for the sake of peace were it merely a matter of policy. Having seen the benefits of it that however is very doubtful, but as it is a matter of conscience and the moral welfare of the nation, they cannot and will not give up the fight.

A referendum is simply prolonging the political agony and gaining nothing.

Catholic Martyr to Prohibition

On September 10, 1931, in the eightieth year of his age, Reverend George Zurcher, pastor of St. Vincent's Catholic Church at North Evans, New York, President of The Catholic Clergy Prohibition League, died. The story of his sacrificial devotion to prohibition is thus told by Hon. Clinton N. Howard, outstanding prohibition leader:

"I knew him intimately for more than thirty years, and visited his home as he visited mine, from the day of his first ecclesiastical persecution till the day of his death. He came to this country from Alsace in 1874 when he was twenty-two years old. After serving churches at Limestone and Wayland, N. Y., he was appointed by Bishop Ryan to St. Joseph's Church, Buffalo, and assigned to do temperance work.

"The Third Plenary Council of Baltimore had urged Catholic saloon keepers to find a more becoming way of making a living, and discouraged the raising of money for church and pious purposes from the sale of liquors. It was the common practice of Catholic societies and individual churches in the Buffalo diocese to raise money by the sale of beer at Catholic picnics. It was to discourage this practice that Bishop Ryan assigned Father Zurcher. This brought him into immediate conflict with Catholic societies and fellow priests who countenanced the sale of beer 'for pious purposes' despite the admonition of The Third Plenary Council.

"Father Zurcher was left free to denounce and combat the practice so long as the Bishop was not in any way identified with the movement, even to the mention of his name, or held responsible for it, the Bishop evidently not wanting to offend the powerful financial interests which the liquor power of Buffalo represented, who were liberal givers in support of the ecclesiastical as well as the political machine. He was given to understand that he must take all the kicks and cuffs and suffer any odium his opposition to this inhibited practice might inflict. The scars upon his body were many, but his spirit remained untamed and undaunted.

"He began by attending these Catholic gatherings, openly denouncing the sale of beer for pious purposes in the name of the Church. He condemned it in the severest language from the pulpit

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THE CHRISTIAN STATESMAN

Founded in 1867

Devoted to Christian Political and Social Science

Official Organ of

THE NATIONAL REFORM ASS'N

An organization of Christian citizens founded in 1863

Published Monthly, except August, at the Association's Headquarters,

209 Ninth St., Pittsburgh, Pa.

R. H. MARTIN, Editor-in-Chief

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Rates, $1.00 the year, payable in advance.

Entered as Second Class Matter, July 30, 1906 at Pittsburgh, Pa., under Act of Congress of March 3, 1879.

Real Progress

Rodger Babson is not the only layman from whom the clergy might learn a valuable lesson in moral perspective. Colonel Harrold L. Mack writing in the "Coast Investor," the house organ of a San Francisco investment company, recently gave the following bit of sound wisdom.

"What this world needs is a moral revolution not a material one. The history of the disgraceful dishonesty, political and material, in this country, as well as in every country, since the war is disgusting. Like hogs in a trough, thousands of our so-called big men rushed out at the break of the war to fatten themselves on the bodies of dead soldiers. Since the war graft and corruption have swept even the cabinet of one of our presidents. Banks have failed through downright dishonesty on the part of banking officials. Building and loan companies have been looted. The result of all this is that confidence has been entirely destroyed. No materialistic scheme such as temporary long term credits will restore prosperity, as long as these conditions exist. If the people can once more believe in their leaders, prosperity will return over night."

When the business world begins to talk like that, it is evidence that society is getting its feet on the solid ground again after the backwash of the World War. We should not have been surprised at these ideas had they come from a clergyman. Some of them have never been swept off their feet by either the false idealism of war frenzy or the crass materialism of the post war period. It is an occasion for thanksgiving that the laymen are in increasing numbers beginning to see and declare their moral visions. Political idealism is again lifting its head and needs only the vision of the "Prince of the kings of the earth" as the real leader to encourage it to assert iself, and give it once more the crusading spirit of its best days in the past.

Gideon gained the courage for his splendid adventure while he listened to the vision of the barley loaf. So it may be that the economic and industrial leaders of America may get the inspiration to begin to rebuild their houses on a sound moral basis by listening to such words from their leaders.

Scotland is a tiny bit of the earth's surface and her people do not bulk large numerically, but when we read of their deliberately undertaking in their forward movement to reverse the currents of anti-Christian thought and conduct in the world one wonders if here is to be the turning point in modern life.

Both of these incidents suggest real progress in genuine social Christianity. The only regret is that there still seems to be so much haze in the Christian world's thinking as to how to bring Christ into the economic and political affairs. There is yet to be heard the clear ringing note in our social science of, "Seek first the kingdom of God and His righteousness and all these things will be added unto you."

"A Daniel Come To Judgment"

State Police in an auto patroling a New Jersey highway, two Federal Prohibition Agents riding with them, encounter a truck, which they stop. They interrogate the driver in respect to his license and cargo which he declares to be of eggs of unknown numbers in crates and without bill of lading. An examination followed disclosing not eggs but a large cargo of bottled intoxicating liquors, some broken and leaking. The Prohibition Agents cognizant of the alcoholic odor and observing the liquor leaking through the bottom of the truck, look in it and discover empty egg crates and sacks marked "Golden Wedding," a well-known whiskey label. Whereupon they seize the truck.

In the Federal Court the defendant's attorney contended that the seizure was in violation of that unreasonable search guaranteed against by the 4th and 5th Amendments. He did not dispute the right of the police to halt the truck and to inspect the driver's license and to arrest because the truck was not labelled, but contended they did this as a mere subterfuge to facilitate unreasonable search by the Federal agents and to circumvent aforesaid Amendments.

The judge sitting in the Federal Court before which this case was tried was not a native of wet New Jersey. Recently some of these New Jersey Federal Judges have manifested an overmastering regard for the 4th and 5th Amendments in dealing with liquor cases. For some reason, we have no doubt a valid one, the United States Government brought to New Jersey to hold court there temporarily, a Federal Judge from far off Montana, before which the above case was tried.

Judge Bourquin said:

"The contention fails.

"The police were in performance of their duty to enforce state law, and the agents, of theirs to enforce Federal law. There is no valid reason why they could not associate to that end, and is every valid reason why they should.

"The argument that the police were not acting in good faith but merely to enable the agents, to unreasonably search, is counter to the presumption of official duty, regularly performed and is without evidence to support it. The police having lawfully stopped the truck, the agents in the odor and leakage manifest, had ample probable cause to search and seize as they lawfully did.

"At common law it was permitted to halt and question night prowlers, and being reasonable, the 4th and 5th Amendments do not condemn it. Night trucking of intoxicants, now so common, invokes the principle.

"That old John Barleycorn has been favored with a construction of the 4th and 5th Amendments not accorded any other variety of offenders, is illustrated by scores of cases. The old rascal has found 'friends at court.'

"Had the body of a murdered man, instead of lively old John, been found in the said cases, is any one verdant enough to believe the result would have been the same? Motion denied."

"I do not drink; I have a better use for my head."

—Thomas A. Edison.

Mrs. Shepard's Letter

A rather interesting sheet called "The New Era"—"a periodical dedicated to the interest of Zion and her cause"—lies before me today.

The editor says, 'This paper is devoted to the interest of the oppressed and the weak with charity for all and malice toward none. May the Word of God be true though it make the highest that stand among men-liars."

In great flaming headlines on the front page we read: "President Heber J. Grant Embezzles Church Property by the Millions." "Makes Utah-Idaho Sugar Company Beneficiary."

This newspaper edited by a former member of the "Church of Jesus Christ of Latter Day Saints" says, "leaders of this church encumber valuable church property and sustain heavy losses in enterprises carried on with church funds." With the semi-annual church conference in session the first week in October this newspaper feels called upon to enter charges against those, who bear rule and especially against the president of this church as "Trustee in Trust for the Lord," and declares that legal actions must be taken if valuable property is to be saved from the fetters of bondage and from its final loss.

President Grant "proclaimed to his followers and to the whole world that church property is not encumbered and that the church is not in debt" in his annual address recently in the Salt Lake Tabernacle.

The "New Era" says: The criminal offenses committed by President Grant and his associates are far reaching in their effect because of the spiritual aspects and violation of state laws involved, yet these powerful leaders are apparently beyond the arm of justice, for reasons that the transgressors are looked upon as being too powerful to be reached by legal statutes.

Regardless of this unusual power of the leaders of the church and the Utah-Idaho Sugar Company, they are to be made defendants to return monies received and to compensate the church for losses sustained—all of which will prove an effective check upon actions and transactions wantonly exerted by those, who have grown accustomed to handle church funds as well as property according to desire and expediency.

The backers of the "New Era," a small number of men formerly members of the Mormon church, are without means to fight the great and powerful hierarchy, but undaunted they are moving on trusting God to supply the means to carry on their battle. We will follow the case with deepest and most prayerful interest for the cause of right.

One of the Mormon authorities has recently written an editorial in which he makes a most sweeping statement to prove that the Mormon church is the true and only church in the world today. He says, "Upon the ruins of the primitive church an organization arose claiming the possession of the Priesthood, but, as its history shows, destitute of its power and authority. The Roman Catholic Church claims apostolic succession and priesthood. The Reformed Episcopal Church also makes claim to some of the priestly offices. Priesthood with these, however, is but a name, for its ancient powers are not possessed by them. Indeed, the Priesthood of God, with its accompanying powers, **was not on the earth for many hundreds of years.** During that time no man on earth had the authority to speak in the name of the Lord. Ministers of different denominations contended among themselves but not one of them had the authority to say, 'Thus saith the Lord.' The restoration of this lost gospel, has been given to the world by Joseph Smith and the Church of Jesus Christ of Latter Day Saints is God's witness of the glorious truth."

Believing and teaching this as the Mormons are doing today, is it any wonder that their missionaries are going out by the thousands to proselyte from the great Christian denominations urging them to flee from the blighting influence of these Protestant churches that have apostatized from the church that Christ established. The work of these Mormon missionaries will succeed only where there is lack of information about their subtle and underhanded work. It is up to every Christian man and woman to give out information about this heathen cult and to be ever ready to win souls for Jesus Christ.

We are now located in Los Angeles, California, where we see strong evidence of the power of the twenty-five thousand Mormons, who are now located in this city. There is one very magnificent church edifice in the heart of the city and a number of suburban churches with the plan now developing for a fine secret Temple. They broadcast every Sunday afternoon from their main church and their commercial ramifications reach into every avenue of industrial life.

As you read this article, will you not begin at once to daily ask God to arouse every Christian in our land to fight this dangerous and growing power of the Mormon hierarchy.

Catholic Martyr to Prohibition

(*Continued from page 3*)

of St. Joseph's Church. It got into the newspapers. The brewers, the church societies he scourged, and the priests who condoned the practice became furious. Father Zurcher found himself fighting the beasts of Ephesus with a lone hand. He was almost completely ostracized; demands upon the Bishop for his removal were made by the offended brewers, and threats of violence were common. I spent a night in his Rectory in the midst of the fury and saw the evidence of his persecution.

"'A Man's Foes Shall Be They of His Own Household'

"The fight became so bitter that on one occasion when Father Zurcher attended the funeral of a brother priest, as was his obligation, he was violently assaulted by a powerful Irish priest whose beer picnic he had denounced. The attack occured in the sacristy at the close of the Mass for the repose of the soul of the dead priest, before the celebrants and visiting priests had removed their sacerdotal robes. He was felled by the blows rained upon his head and suffered injuries from which he was months recovering. Though many witnessed the assault not a priest would testify as to who struck him. 'Yea, and all that will live godly in Jesus Christ shall suffer persecution.'

"Some of the offending priests belonged to the Jesuit Order. Father Zurcher declared that 'the Jesuits caused Bishop Ryan more trouble than all the other priests of the diocese put together.' He thus offended the most powerful organization in the Catholic church; he had spoken the inhibited word; he had inadvertently disobeyed his superior's command by mentioning his name. Punishment was sure and swift. He was summoned for judgment, ordered to retract, to discontinue all temperance activity, commanded not to discuss the question from his pulpit, not to speak outside his own parish, nor write without permission, nor publish without the approval of his Bishop, anything on the temperance question."

Association Activities

Within the past few months The National Reform Association has been lending its efforts to have letters and petitions sent to President Hoover, urging him to appoint a Day for National humiliation and prayer on account of the depression. This matter has been urged from the platform, in articles appearing in The Christian Statesman and in special communications sent to selected individuals and groups.

A good number of the highest courts of churches have made this request of the President, the most recent being that of the House of Bishops and House of Deputies of the Protestant Episcopal Church. Other groups are making the same request.

We urge the help of our readers in this matter. Have organizations, such as Presbyteries, Conferences, Ministeriums, Local Churches, Bible Classes, Kiwanis and Rotary Clubs, Chambers of Commerce, and individuals send communications to the President.

To facilitate this work, we append the following which may be used by those who do not wish to prepare their own communication.

Hon. Herbert Hoover, President,
The United States,
Washington, D. C.

Dear Mr. President:

In view of the depression through which our nation and the world is passing, we respectfully and earnestly beseech you to follow the example of President Lincoln who, in the midst of national calamity in his administration, appointed and proclaimed a day for national humiliation and prayer.

Concerning the calamity through which the nation was then passing President Lincoln said, "The Almighty has His own purposes." By the proclamation of this day of prayer in which he called for confession of sin, national repentance and national reformation, he sought to cooperate with the Almighty in accomplishing His purposes. This day of prayer was widely observed throughout the nation. Soon thereafter the calamity passed and the nation was saved.

Concerning this present calamity "the Almighty has His own purposes." When these are accomplished it will pass. God has not withheld His bounty. His stewards have tragically failed in administering it. Doubtless the depression has many causes, nevertheless we believe with you, Mr. President, that it is chiefly the result of the World War and of national armaments. The sins for which our country and the world are suffering are preeminently national sins and the sins of our economic order closely related thereto.

God is loudly calling His stewards to repentance of these sins and to acceptance of the righteous rule of His Son in the political and economic realms of the world's life. We beseech you, Mr. President, to voice this call in a national proclamation, setting apart a day for the people of the nation to come together to consider these things, to make earnest prayer to God through Jesus Christ, for His forgiveness and for Grace to walk in His ways. We believe vast numbers of our people would respond to this call, observe the day in the true spirit, and thereby the accomplishment of God's purposes in the depression would be greatly hastened.

We believe in and support you, Mr. President, in the steps you have already taken with reference to the depression. We urge you to take this further and, as we believe, far more important step.

The above was adopted by . . . . . of . . . . . on . . . . . 1931 and the undersigned authorized to transmit it to you.

Respectfully,

Believing that college students need to know the facts regarding prohibition, we are informing college presidents The National Reform Association will furnish, on request and without charge, a supply of its prohibition leaflets for judicious distribution among their students. The requests already received indicate the lively interest of college presidents in this subject and their appreciation of this literature.

Our office is cooperating with the National Prohibition Board of Strategy in its campaign to secure $100,000 in dimes from 1,000,000 friends of prohibition throughout the United States. This is a worthy cause. The plan being followed to secure this money will not interfere with the financial program of any church or prohibition organization. It also gives the friends of the 18th Amendment an opportunity to let Congress and the whole country know where they stand on this issue. Read the article on this campaign found elsewhere in this issue, and give it a lift.

Doctor Martin recently spent two days at Washington, D. C., attending a meeting of the Executive Committee of the National Conference of Organizations Supporting the Eighteenth Amendent. Mrs. Shepard is in Los Angeles, California, where she is doing some speaking. Doctor Fleming is at work preparing two books which will deal with the Bible in the Schools Question.

Notice is hereby given to the members and friends of The National Reform Association that the Annual Board Meeting of the Association will be held at the Association's Headquarters, Pittsburgh, Pennsylvania, on Tuesday, December 1, 1931, at 10:00 A. M. All who possibly can are requested to attend.

Light-Gleams from the Fourth Gospel

By R. J. Miller, D.D., LL.D.
Fifty Years Editor of S. S. Lesson Helps

The most benignant rays that ever fell from heaven to earth were sent to lead homeless wanderers back to the feet of God and to the Father's house. Nowhere do these rays shine more brightly or more penetratingly than in the Gospel of the Apostle of Love. He who pillowed his head on the Saviour's bosom until he could write from the heart "God is love" knew the way to the human heart as few have ever known it.

In the Fourth Gospel the Son of Man walks before us as the Kinsman-Redeemer who led Israel out of bondage. It opens with the morning of creation. God's great gift recalls Abraham's fatherly sacrifice. Jesus is the interpretation of Jacob's ladder. The bondage in Egypt symbolized the worse bondage of sin and emancipation therefrom the glorious liberty of the children of God. The paschal lamb gave the name by which John was first introduced to Jesus. On stormy Galilee, at the Feast of Tabernacles, and at the Garden Gate Jesus called Himself by the name

Lambeth On Arbitration

Moral sanction was provided for the Kellogg-Briand treaty for the outlawry of war, by the recent utterance of the Lambeth Council of the Protestant Episcopal church. Three hundred and seven bishops from every country where that church is established gave this deliverance concerning the attitude and duty of a Christian church whenever and wherever the war clouds gather.

"When nations have solemnly bound themselves by treaty, covenant and pact, for the pacific settlement of international disputes, the Christian church of every nation should refuse to countenance any war in regard to which the government of its own country has not declared its willingness to submit the matter in dispute to arbitration or conciliation."

This deliverance is just as true and morally binding for every other church as it is for the Protestant Episcopal, though it legally binds no other. Such an attitude does not trespass upon the prerogative of any state. It merely outlines the phophetic duty of the church under possible conditions and present treaty laws.

But it does take away from a civil government, which is inclined to be lawless and pugnacious, the prop of churchly approval, which heretofore has been all too readily erected by popular, emotional and nationalistic sentiment. This is a prop without which, no present day Occidental government save that of Russia would venture to undertake an aggressive war.

Other churches in their official deliverances will probably follow the same constructive and aggressive course. In fact other churches in their deliverances concerning the entrance of our country into the World Court have taken substantially the same ground but none others so far as reported have really bound the church to resist the war activities of nations as is done by this deliverance.

There will doubtless arise some of the devotees of Mars, General Harbord has already done so, who will denounce this as an attempt on the part of the church to dominate the state by claiming the right to determine the justice and rectitude of the states acts before yielding the support and service which patriotism demands. The reply will inevitably be, "Not so! But it is an attempt on the part of the church to hold the state up to its moral obligations and its own laws, should it be urged by war frenzy to rush headlong into any conflict of arms which might by patience and self control be settled by pacific means."

Correct in every respect, Biblical and timely, this deliverance is calculated to encourage the future development of the institutions and machinery of peace. If now the larger branches of the Protestant Church will give such clear and definite declarations of their future course this position will come to be the accepted application of Christian principles to the problem of war support by the churches. No nation will then bank on the support of the churches in an unnecessary or aggressive war.

Had such been the attitude of the churches of Europe in 1914, Armageddon would have been forestalled and we should have had a richer, happier and more progressive world than we have today.

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announced at the burning bush. He was the fulfillment of the manna, the brazen serpent, and the water from the rock. In John's gospel all these foregleams of salvation shine forth and are applied. The aim of these Light-Gleams is to interpret John's message as correctly as possible. Copies can be obtained from the United Presbyterian Board of Publication and Bible School Work, Publication Building, Pittsburgh, Pennsylvania.

Lest We Forget

Significant was that recent utterance of the President of the International League of Adversaries of Prohibition whose headquarters are in France. He declared that the object of the League is to break down and bring about the repeal of the Eighteenth Amendment. "The Eighteenth Amendment has played havoc with the French wine industry. We have 100,000,000 people behind us and untold millions of money which we will spend in our merciless fight to destroy Prohibition in the United States." So he was reported in the daily press.

This is the working out of the treaty made some years ago between the six great wine growing nations of Europe. This organization is the front behind which the governments of these nations hide while committing acts unfriendly to the United States. Like Baalim of old they dare not come out boldly and curse the United States but they seek by corruption to achieve what they have neither the courage nor the power to do by direct action.

This utterance explains another utterance by an officer of the same league that they had made a very favorable arrangement with an American publisher to carry their material. Did he mean Wm. Randolph Hearst or Roy Howard? It might also explain the few large gifts to the Association against the Eighteenth Amendment.

This is simply a foreign invasion working through the copperheads in the United States. Let this idea once get hold of the loyal citizens of our country and the Eighteenth Amendment will be safe. But for their own good they should soon grasp it.

A Good Suggestion

In view of exaggerated newspaper reports of a conference of the leaders of Young Peoples' Organizations, the supposed conclusions of which were pinned upon the Federal Council of the Churches of Christ, Samuel McRae Cavert issued a statement recently which included the following:

> "It has become fashionable now-a-days to make fun of the mid-Victorian attitude of reserve toward matters of sex. But the pendulum has swung to the other extreme. The old conservative view would be a welcome relief from the present day exaggerations. The idea that young people should be encouraged to make problems of sex the subjects of public discussion or debate is one which I emphatically repudiate. I believe that my point of view is shared by all the officers and leaders of the Federal Council. In this day of moratoriums I suggest a moratorium on the newspaper exploitation of sex."

He might add also upon the magazine, moving picture, theatrical and sociological class room exploitation of sex as well. The mid-Victorian reserve may have been a little too heavy but it had this one element of sound psychology to justify it. The less one talks about sex the less he thinks about it and the less he thinks about it the better off he is. We commend the example of the Bible in this matter. It speaks with a combination of reserve and plainness about all such matters that gives the truth without stimulating the imagination.

What Will Happen

Should the forces now arrayed against our Sunday Rest laws and prohibition succeed in destroying them what will that bring us to as a nation? Here is what history and experience teach us is the inevitable result of the surrender of government to the demands of reactionaries and selfish individualists.

The saloon in some form will come back. This is as certain as necessity can make it.

Commercialized amusements will be far less amenable to regulatory laws. The forces back of both of these having learned how to defeat the will of the Christian majority will go the limit. We can depend upon that.

The system of graft, now the curse of all moral laws, will develop under the legalized liquor traffic to an extent probably far greater than existed under the former license system or than now exists.

The hold which racketeering now has upon industry will be strengthened by this system of graft and the loss of prestige on the part of the moral forces of the nation because of this defeat.

Gang warfare will develop around racketeering and dope peddling and smuggling to an extent that will make the present look like the toy pistol play of children.

Banditry and abduction will increase until every community will be compelled to organize and arm outside the established government and along the lines of the Anti-Horse-Thief Society of frontier days.

General lawlessness, under the example and stimulation of the types now so much before the public will inevitably increase. Murder, petty thievery, reckless drunken driving, jury bribing, court corrupting and sexual irregularities will increase in proportion to other types of lawlessness.

The citizen that sees an increased respect for law growing out of the repeal of the Eighteenth Amendment or the enforcing statutes is simply gazing at a mirage.

The average citizen prefers security of life and property to political liberties if he must choose. He will have security whatever it costs. Italy accepts Mussolini because it prefers him to the Mafia, and the communistic radicals. Autocracy is the inevitable end of a lawless democracy. America must make her choice. Prohibition will probably be the Gettysburg of this war of society against the underworld. Stern, inflexible, impartial, incorruptible, universal enforcement of all moral legislation, with a determination to strengthen all such laws wherever and whenever any weakness in them appears, is the only safe course for our country today.

A Petition

Considerable numbers of ministers, educators and publicists are just now forwarding a petition to President Hoover and Congress asking for legislation that will remove the restrictions upon the conscience of citizens and those applying for citizenship, which was placed there by the recent 5 to 4 decision of the Supreme Court in the Macintosh-Bland cases. The heart of the petition is in these words,

> "We concur in the minority opinion of the Supreme Court that "in the forum of conscience duty to a moral power higher than the state has always been maintained. The reservation of that supreme obligation as a matter of principle would undoubtedly be made by many of our conscientious citizens. The essence of religion is a belief in a relation to God involving duties superior to those arising from any human relation."

Because of this fact they are asking Congress to pass legislation exempting conscientious objectors from military service and that asks no more of applicants for citizenship than it does of those already citizens. In view of the fact that the Supreme Court on October 13th refused a rehearing of the Macintosh case, this is the only course left to pursue. Congress has that power and should have passed such legislation long ago.

The question is up and now is the time to settle it. Ask and ye shall receive is the Christian citizens wise course today.

Evident Perjury

One of the by-products of police brutality, recently exposed by the Wickersham Commission is its accompanying perjury in the courts. Every confession obtained by what is euphoniously called the "Third Degree" must be accompanied by the sworn testimony that it was voluntarily made. When obtained by what in ancient Rome was called examination by scourging or any other form of brutal infliction of suffering and accompanied by such sworn testimony, the perjury is evident on the face of the facts.

American officialdom seems slow to learn what Governor Emmerson of Illinois stated so succinctly in his veto message of the prohibition repeal bill, namely, "We shall never cure lawlessness in the individual by state lawlessness".

So far the Chief of Police of Buffalo seems to be the only one who boasts of and undertakes to defend this holdover from the pagan past. His pitting of his oath of office against the Constitution would be laughable were it not so blasphemous. But in spite of this practice, in the hearts of most of our people stands the certainty of this ancient declaration "Jehovah will not hold him guiltless who taketh His name in vain." This still stands against officers of the law as well as private individuals.

Alcoholism Defined

Dr. Charles Mayo, "Alcohol's only place now is in the arts and sciences."

Dr. Winfield S. Hall, "Alcohol is passing as a popular remedy."

Dr. George Blumer, Dean of Medical Faculty, Yale University, "I do not believe that alcohol is a stimulant, and if I want to use a narcotic there are others that are more dependable than alcohol."

Dr. Richard C. Cabot, Harvard Medical School, "I believe that alcohol has no important uses in medicine."

Sir Victor Horsley, M.D., "No one who has closely investigated the action of alcohol in recent years prescribes it. Every one feels a sense of relief when it is abolished."

Arthur G. Hyde, Superintendent State Hospital, Cleveland, Ohio, "I do not think it is necessary to use alcohol at all as a drug. There are numerous better remedies that can be used in its stead."

Dr. Howard A. Kelly, Johns Hopkins, "Liquor in all its forms and used for any purpose whatever I believe to be an unmitigated evil. It could be abolished with profit."

Dr. C. H. Connor, Medical Corps, U.S.A., "The first aid department of the American Red Cross does not approve of the use of alcohol as a stimulant, a tonic or a therapeutic agent."

Dr. DeWitt G. Wilcox, "Alcohol has no place in medicine."

So these opinions might be multiplied many fold. Of what value are the opinions of wet politicians o time-serving ministers or priests against these.